overlap at all. Magic was wielded by men to gain power over spirits, persons, elements, and forces. It had either social or personal benefits. The role of highest social benefit, corresponding to the liāng dī in women, was the khwan-specialist (mō khwan) who conducted the life-cycle, khwan-strengthening (thām khwan) (for persons and for the rice) and many other ceremonies for the mature khwan. This role demanded men of the highest qualifications in probity, erudition, and personal dedication. Men also had the formulae for curing, house- or boat-blessing, invoking guardian spirits (sān phrs phūm), etc. Men could make protective amulets to render the wearers safe from bullets, knives, spirits, and all sorts of hostile forces in the world.

On the other hand men's magical objectives could be aggressive and hostile. The gamut of amulets, missiles, love-oil, and incantations (Textor:passim) showed the potential for attack and why the converse need for invulnerability was so strong. Men had a nurturing (liāng) role, but only for non-human beings, e.g. buffalo, pet birds, and guardian spirits of house and land. Subverting this role for hostile ends, they obtained possession of the ghost of a recent corpse by gathering the drop of oil at the chin, and nourishing it (liāng) for use in sorcery. For a man, nourishing something gave control.

All of the powers of men's magic were available to women on request for any purpose, hostile or not, but the "owner" had to be the mediating agent.

A woman's magical knowledge was linked exclusively to her female task. It did not give power over people. It could not be destructive. No female sorceress existed in Bang Chan. No woman feared the magic of another woman in childbirth nor at any time. A woman's magic was devoted solely to promoting the processes of growth and life. Thus it controlled the searing heat of the fire, invoked the Spirits of the 4 elements, and helped at various points in childbirth. It handled the soul of the Rice Goddess and of Mother Sū, guardian of children. It restored any frail and wandering khwan to its proper bodily abode. Such was a woman's magic.

To insure separateness the respective provinces of magical activity were ringed with sanctions. Contact with a woman's skirt, undergarments, or menstrual blood completely negated any of a man's protective amulets (re tattooing, cf. Textor: 102). Though this reflected the traditional avoidance between sexual phenomena and Buddhism, it might also indicate a tacit moral evaluation of the magical powers of men and women: the powers for growth were ultimately ascendant over those for power, for men had nothing that undid a woman's powers. Though women were easily prey to men's magical control, as by

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146 pictured as bowlegged in Chutima's report (1939) are, however,
142 clearly so, and represent more extreme cases than we encountered among the children in Bang Chan in 1952-53. If the incidence of bowleggedness among children in Thailand is indeed decreasing, an investigation into possible causes of the change would be of interest.

142 To the nutrition specialist on the team, who was not Thai, the knee joints appeared to be large. Moreover, although the term "knock knees" was not included on the schedule, it was entered frequently by the physician under comments (Appendix B, Table 22).A Whether this condition is related to heredity,
[516] nutritional status, or to some other environmental influence such as the life-time habit of squatting on the heels, is not known.

146 The physician's estimate of general appearance and vitality were recorded early in the examination, before he sought for specific signs. About 80% of all persons examined were rated as "good," and less than 1% as "poor." About half of all persons rated as "good" in general appearance and vitality were without clinical signs, as compared to about 30% of those rated "fair." Of persons with 3 or more possible signs of malnutrition, however, about 2/3 were rated "good" (Appendix B, Tables 23 and 24).A As has been observed frequently, such a general appraisal is not correlated with the presence or absence of clinical signs possibly associated with malnutrition. Clearly, in Bang Chan, there is little or no malnutrition of the sort that causes marked apathy.

In summary, a variety of possible signs of malnutrition were noted both in the school children and the persons in the random sample of village households. More than half of the total number examined had one or more signs possibly due to malnutrition, but the only clearly defined deficiency disease encountered was one case of beri beri[1] in a 49-year old man.

Reproductive Function in Females

• 84 Menstrual History. - Information concerning menstrual
125 history was obtained from girls and women in the random sample of village households, and from mothers of the infants and small children whose growth and food patterns were studied.

145 Most of the women from whom information on age at menarche was obtained were under 40 years of age. A few could

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1. History of beriberi among nursing mothers and their
[149] infants was obtained in several instances, and cases of beriberi, in both sexes, were seen among persons not included in the population samples which were examined.

A [see p. 71-Am.] B [see pp. 72, 73-Analyst]